

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortapes, men have evigt Liv.

HYR DEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Haugen, Rev. A. K.
dec 42

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

17de aargang.

Winnipeg, Manitoba, Andet Nr. i Juli, 1941

Nr. 14

HIMMELLENGSEL

"Ti jeg holder for, at den nærværende tids lidelser er intet at agte mot den herlighet som skal aapenbares paa os." Rom. 8, 18.

Der er megen lidelse og nød i verden. Tunge skyer skjuler solen det meste av tiden. Derfor hører vi megen knur og utilfredshet. Det er en ond verden, en daarlig tid vi lever i.

Men der er en klasse folk i verden vi kalder Guds folk. De er gaaet over "fra døden til livet, fra satans makt til Gud." De er blitt nye skapninger i Kristus og hører til en ny husholdning. Med andre ord: De er blitt "Kanaans borgere."

Disse folk har sagt verden farvel, med alle dens lyster og begjæringer, og har nu sin lyst og glede i at gjøre sin Faders vilje, som er Guds vilje. De ønsker, som Gud, "at alle mennesker maa bli frelste og komme til sandhets erkjendelse." Derfor er de som oftest forhadte og forfulgte, men har dog sin trøst i Jesu ord: "I verden skulle I have trengsel, men vær frimodige, jeg har overvundet verden."

Senere hen sa Jesus atter til sine nærmeste: "Eders hjerte forfærdes ikke! Tro paa Gud, og tro paa mig! I min Faders hus er mange værelser, dersom det ikke var saa, hadde jeg sagt eder det. Jeg gaar hen for at berede eder sted, og naar jeg har beredt eder sted, vil jeg komme igjen for at tage eder til mig, at hvor jeg er skal ogsaa I være, og hvor jeg gaar hen vide I, og veien vide I." Joh. 14, 1—3.

Disse er rike, trøstens ord for sørgende hjerter; men de vekker ogsaa himmellengsel. Biskop Laache, som dømte mig i Norge, sang saa skjønt:

"O, at jeg vel var kommen hjem fra disse ørkenens hytter,
O, var jeg lykkelig naaet frem,
hvor vandringsdragten jeg bytter;
staven og sværdet legges ned,
palmen jeg faar i deres sted,
O, hvor jeg stunder derefter.
Var jeg dog over og mine med,
og alle Guds venner kjære!
Var vi dog inde ad landets led,
O, hvor jeg glad skulde være!"

Ja, slik synger mangen en himmellengtende sjel idag. Og saa bryter man ut i Hebræerbrevets sprog og synger:

"For Guds folk er en hvile tilbake i himmelens salige hjem.
Bak trengselens skyggefulde dage,
en herlighet venter paa dem."

Derfor sa apostelen Paulus: "Jeg lenges at fare herfra og være med Kristus; ti det er saare meget bedre."

Vi lever i meget vanskelige tider. Laodiceas sløvhetssand vil saa let legge sig over Guds kirke og det blir meget "skin uten kraft", og det er "kirkens største pest". Store kirker, talrike forsamlinger, men smaa eller ingen bønne eller vidnemøter. "Av dømte vrimler by og land, men hvor er troens brand." Derfor synger bruden med øiet himmelvendt:

"O dyrebare Jesus min,
her sukker endnu bruden din.
Hun trives ei i fremmed land,
før hende hjem til Kanaan.
Av ørkenlivet er hun tret,
av taare-brødet er hun mæt,
et dekket bord og gjestebud
bereder du din kjøpte brud."

Saa iler vi fremad mot maalet. "Fuldelig forvisset om dette, at han som har begyndt en god gjerning i os vil selv fuldføre den indtil Jesu Kristi dag." Ja, saa sikker var Herrens stridsmand, Paulus, i sin sak, at han kunde i sin svanesang synge: "Jeg har stridt den gode strid, fuldkommet løpet, bevaret troen. Herefter er henlagt for mig retfærdighetens krone, som jeg skal faa av den

TEND EN MOTILD

Paa reiser i Abessinia hadde vi ofte spendende oplevelser. Jeg husker en slik fra en karavanereise gjennom Godjams høislette, hvor elefantgrasset sine steder naadde mer end mandshøide.

Vi hadde saa vidt vundet at faa op teltet paa den forblaaste sletten, da en av vore karavanemænd forskrekket pekte mot en ildebrand som kom veltende mot os. Han stod ikke haandfalden som vi, men grep straks til med den prøvede fremgangsmaaten at tende en motild.

Da saa den frembrusende varmen, som ikke en gang de vilde dyrene klarte at flykte fra, naadde frem til det avbrendte feltet, tapte den sin kraft og sluktes snart av sig selv.

Det er en enda langt farligere ild som drar frem over vor arme jord. Og det ser ut som menneskene staa avmektige overfor dens fryktelige ødeleggelser.

Her skal vi være med og tende en motild. Vet vi hvordan det gaar for sig?

En gang da en svær hjemssøkelse kom til at kreve næsten 15,000 menneskeliv, rammet Israels barn, fik ypperstepresten Aron befaling til at ta ild fra alteret og røkelse fra sit fyrfat, og skynde sig ind i menigheten. Og det heter: "Da han saa stod op mellem de døde og levende, ophørte hjemssøkelsen."

Her ser vi hvordan det gaar til at tende motilden: "Røkelsen er de helliges bønner." Du og jeg kan idag kaldes til at gjøre tjeneste ved røkelsesalteret. Vi vet at dets plads i tabernaklet var ved indgangen til det aller helligste midt mot naadestolen. Veien dit gik forbi brendofferalteret.

Ogsaa vi har vort alter — Golgata. "La os altsaa gaa ut til ham utenfor leiren og bære hans vanære."

Han skal da selv dyktiggjøre os for den hellige bønnetjenesten. Men la os se til at vi ikke bærer fremmed ild paa vort fyrfat!

Tend en motild!

Per Stjerne.

Det sidste ord

En neger som var blitt en kristen, sa paa sit dødsleie til den missionær som hadde bragt ham evangeliet om Kristus: "Naar jeg kommer i himmelen, saa vil jeg først gaa til min Frelser, falde paa knæ og takke ham for, at han sendte os en missionær. Derpaa vil jeg gaa tilbake til himmelens dør og vente, til du kommer, og naar du saa er kommet, vil jeg ta dig ved haanden og føre dig til min Frelser og si til ham: "Dette er den første mand, som bragte ordet om dit kors!"

Har du noen, som paa denne maate vil vente paa dig? Hvis ikke, gaa da ut og vind en sjel for Jesus.

retfærdige dommer; og ikke jeg alene, men ogsaa enhver som elsker hans tilkommelse." 2 Tim. 4, 7—8.

Saa til slut en kjærlig hilsen til alle "Vidnesbyrdet's" lesere. For tiden har Gud taget mig tilside for at hvile ut en tid. Jeg fik det vist lidt for travelt, og det er saa let i denne rastløse tid. Jeg er ved Glen Lake Sanatorium og har det saa godt som det kan gaa an at faa det. Her er ca. syv hundrede og femti patienter, og med arbeidshæren blir det noget mer end tusen mennesker. Min bøn er at Gud maa faa bruke mig til at hjelpe mange, mens jeg er her, til at se "Jesus, det Guds Lam, som bærer verdens synd."

Jeg vil gjerne høre fra vennerne, og mens jeg er her blir min adresse simpelt: Oak Terrace, Minnesota.

Gud være med eder alle til vi sees igjen. Broderligst,

G. M. Trygstad.

17de juni 1941.

(V.f.B.)

TIL FRELSERENS PRIS

Du gik for mig i døden, o dyre Frelsermand.
Du frelste mig fra nøden og evig helvedbrand.
Du led hvad ei kan anes av smerte, sorg og ve,
at vei der kunde banes til Faderen at se.

Og da jeg bort til verden og lysten vendte mig,
og gik paa syndefærden og agtet frelsen ei,
da søkte du min, daare, som geik paa syndens vei,
og strevede saa saare, før du fik stanse mig.

Og da jeg synden kjendte og følte dommens ord,
og trøst var ei at hente, hvor end min tanke for,
du viste mig din side og dine røde saar,
og hvad du vilde lide for dit fortapte faar.

Du viste mig at livet det er udi dit blod,
at frelsen os blev givet, da Gud dig ofre lod.
Det gav mig mod at ile hen til din frelservavn,
det gav mit hjerte hvile, her fandt jeg sikker havn.

I frelsen du har vundet ved din den haarde død,
min sjel sit alt har fundet, sin læskedrik, sit brød,
sin klædning og sit smykke, sit barnekaar, sin fred,
sin glede og sin lykke, ja, evig salighet.

Jeg derfor dig vil prise i gjerning og i ord.
Jeg gjerne vilde vise, jeg skatter naaden stor.
Jeg vil dig gjerne tjene, mens jeg paa jorden bor,
og takke dig alene i himlens høie kor.

J. N. Kildahl.

Jesus Paa Besøk

I morbærtræets grene i fjerne jødeland,
Der sat en hungrig synder, Sakkæus var hans navn.
Han Jesus vilde skue, av vekst saa kort han var,
Derfor til træets grene sin tilflukt saa han tar.

Nu Jesu blikke søkte i morbærtræet op,
Der saa han da en synder, og gjorde hastig stop:
"Idag jeg vil dig gjeste, Sakkæus hvor du bor,
Saa skynd dig ned at stige." Da blev der glæde stor.

Saa godt det er at skue naar Jesus kommer nær,
Den kjerlighetens lue der i hans blikke er.
At frelse den fortapte, det var hans gjerning her,
Ti derfor var han kommen ifra Gud Fader kjær.

Saa kom da, venner kjere, at ile ham imot,
Og av Sakkæus lære for synd at gjøre bot.
Sin fred vil Jesus give til alle som begjær,
Og fri fra byrden bliver den troende især.

Vi alle vil se Jesus naar livet er forbi,
Men vil vi ogsaa følge ham paa den trange sti?

Vi maa vor frelse finde mens vi er her paa jord,
Om kronen vi vil vinde iblandt de frelstes kor.

—Agneta Solberg.

KJØDELIG IVER

"Hine forkynder Kristus av trettesyke, ikke av ren hu." Fil. 1, 17.

Herren har mange ulydige barn. Han minder dem kjærlig om at der er noe han behøver deres hjelp til. Men just da falder det ubeleilig eller man er ikke sikker paa hvilke følger det kan faa, eller man er sikker paa følgerne: de blir ubehagelige. Og saa gjør man det ikke.

Men istedenfor at erkjende denne ulydighet, følger man kjødets øieblikkelige og meget fornuftige forslag: at gjøre noe andet for Gud.

Er hovedsaken ikke lenger det lydlige sind, saa blir hovedsaken at gjøre noe for Herren. Og er samvittheten allikevel lidt urolig for dette, saa blir hovedsaken at gjøre meget for Herren.

Se, slik fødes og vokser den kjødelige iver, den egensindige aktivitet, som fylder Guds menighet med sin larm og gjør arbeidet i vingaarden saa usigelig vanskelig.

Denne kjødelige arbeidsiver er ikke bare utslag av det vanlige Martha-sind, men ogsaa av det selvkloke og selvraadige sind, ønsker at gjøre sig gjeldende just ved sit kristelige arbeide.

Det kjødelige i denne iver gir sig tilkjende paa flere vis.

For det første: Det er nok Herrens arbeide man utfører. Men man gjør det av hensyn til sig selv, ikke til Herren. Det er hensynet til egen ære, makt og indflydelse som bestemmer baade hvilket og hvor meget arbeide man ønsker at utføre. Og det arbeide som ikke har noen betydning for en selv, kjender man intet "kald" til at paata sig.

For det andet: Den kjødelige iver vil ikke bare gjøre dette arbeide, men ogsaa lede det hele, og kjender sig derfor i høieste grad tiltalt av alle de mennesker som gaar ind i dette arbeide og lar sig lede.

Se her er kilden til det partivæsen som helt fra apostlenes dage til idag har gjort en saa ubotelig skade i Herrens vingaard.

For det tredje: Den kjødelige arbeidsiver er saa optat med sig selv at den blir meget ømtaalig og saarbar. Dersom venner og medarbeidere ikke tar tilstrekkelig hensyn til ens person og arbeide, saa blir man saaret og fornærmet. Og findes det flere slike personer i en vennekrets, saa blir vennernes viktigste og vanskeligste arbeide at bevæge sig saa forsiktig at de ikke skal ha en eller flere av disse gaaende stødte og fornærmet et eller andet sted ute i periferien.

For det fjerde: Den kjødelige arbeidsiver er som oftest lunefuld og usammenhengende. Den regelmessige daglige lydighet blir for tung. Men man kjender kravet, og saa tar man et skippertak og fatter en stor beslutning om at gjøre noe stort.

Her har vi alle noe at prøve os paa. O. Hallsby.

Øvrigheten i Vest-Hviterusland

og Vest-Ukraine, den av Rusland besatte del av Øst-Polen, har ifølge tidskriftet "Kyrkor under Korset" utsendt en forordning, hvori det heter:

Ingen prest av nogen konfession maa bære prestedrakt. Det er forbudt prester at besøke skoler, sykehus, barnehjem, idrettspladser og kaserne. Uten Gudløshetsforbundets tillatelse maa ingen prest velge andet erhverv. Alle prester skal rømme deres embedsboliger, og de maa ikke eie radiomottagere. Overtredelser straffes strengt. Mindst 25,000 agitatorer skal utsendes for at avbryte den religiøse innflydelse i det tidligere polske omraade.

—(V. fra B.)

Mangen troende bor i tvilens hytte, mens han kunde bo i troens herregaard.

HYRDEN

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Pastor Hjalmar Holland Død

Vi har netop (7 juli) mottatt fra formand Iversen et budskap som vil vekke dyp sorg og bedrøvelse i vide kredse. Efter knapt et aars velsignelsesrikt arbeide som prest og sjelesørger er en nidkjer herrens tjener kaldt hjem midt i sin mest blomstrende ungdom. Uvilkaarlig bryter spørsmålet frem av saare hjerter: Herre, hvorfor? Menneskelig visdom har intet svar; en skjelvende tro prøver at si, "Herren gav; Herren tok; Herens navn vere lovet!" Vi tenker paa hvor saart han trengtes her i det vidstrakte Kanada, med de mange adspredte norske nabolag og altfor faa forkyndere; vi tenker paa de menigheter som nu har mistet en dypt avholdt ven og veileder; men først og sidst tenker vi paa hans egen nere familie: Gud lindre smerten, og erstatte savnet indtil opstandelsens og gjenforeningens morgen!

Pastor Herman E. Jorgensen's Reiserute i Alberta

Da undertegnede er blit anmodet om at ordne med en reiserute her i Alberta for Pastor Herman E. Jorgensen, Redaktør for "Lutheraneren", skal vi herved faa gi følgende opplysninger.

Pastor Jorgensen blir i Edmonton, Pastor Lystigs kald, tirsdag den 22 juli, og prediker i kirken der klokken 8; i Bardo, pastor Vinges kald, onsdag den 23de, klokken 11, og i Ryley klokken 3 samme dag. Torsdag den 24de, klokken 8 i Vangs kirke, pastor Kandals kald.

Fredag den 25de, klokken 11, taler pastor Jorgensen ved Gamlehjemmet i Bawlf. Kl. 2 eftermiddag prediker han i Bawlf kirke pastor Odlands kald, og kl. 8 samme dag prediker han i Moland menighet, Camrose, Pastor Solheims kald.

Lørdag den 26de juli besøker redaktøren Asker menighet, Ponoka.

Søndag den 27de juli, ifølge pastor Jorgensens eget ønske, prediker han i Asker kirke, paa norsk, klokken 11; paa eftermiddagen i samme kirke, pastor Kandals kald, kl. 2:30 paa det engelske sprog.

Søndag aften, kl. 8, prediker han paa engelsk i Wetaskiwin, og fortsetter neste morgen sin reise sydover til staterne igjen.

Maa pastor Jorgensens besøk her i Alberta og Kanada bli os til gjensidig stor velsignelse!

—K. O. Kandal.

Overvind det Onde med det Gode!
(Rom 12, 21.)

Det er en svær Formaning at etterkomme, og dog stiller Apostelen Paulus denne Fordring overfor den romerske Menighet. Lettest naar du vel frem til Seieren, om det kan lykkes dig ikke at tage dig selv til rette, men overlade det til Gud, tale med ham om det, bede ham hjelpe dig at seire over dig selv, naar du bliver gjort Uret, fornærmet, haanet, bagtalt o.s.v. Paulus taler jo i samme Kapitel i Romerbrevet om ikke at hevne sig selv, men overlade Herren Hevnen efter hans eget Ord. Der er god Brug for denne Formaning for de enkeltes Vedkommende i vore Dage, hvor Egenkjærlighed, Magt og Rænkesyge florerer i saa høi en Grad. Det er ikke det værste, om Mennesker gjør Ondt imod En, det er værre, om det lykkes dem at gjøre En ond derved. — "Menighedsblad for Kr."

EN FRAFALDEN

En? Ak, der er mange, mange frafaldne! De har en gang været med i de store ungdomsvekkelser og bevægelser, grepet ordet med glede og fandt sin frelser, og saa fulgte de med et stykke paa veien. Men paa en eller anden maate har de syns at kristendommen var over evne. De sakket akterut. Kort sagt: de faldt ut av sin naadestand. De var ikke lenger barn av Gud, ikke en Jesu efterfølger. De fik verden kjær, likesom Demas, og skilte sig fra Guds folk.

En Herrens tjener spurte engang en ung kvinde: "Er De omvendt?" Med skjelvende læber svarte hun: "Har været". Hun hadde engang været omvendt, men var det ikke mere.

Hvor mange som kalder sig for kristne og regner sig til dem, maa ikke paa ovennevnte spørsmål svare: "Har været."

Er kanskje du en av dem?

Grundene til frafaldet? De kan være mange. Jeg vil her bare nevne en: Man tar det ikke saa nøie med at følge efter Jesus i hans fotspor. Som han var i denne verden, skulde jo vi være. Men er vi det? Vi vil som oftest gaa vore egne veie. Om vi paa egen haand eller efter vore egne tanker vil søke at komme frem gjennom de mange undervandsskjær, farer og vanskeligheter paa livets vei, skal vi ganske vist falde. Den som tror sig at staa, han se vel til at han ikke falder.

Lar vi derimot Herren faa lede os, og følger vi ham paa den vei han anviser os, saa skal han i sin visdom, godhet og barmhjertighet føre os vel gjennom alt som ellers skulde bli os til fald og bedrøvelse. La os altid be:

O Jesus, du som stedse tro er blevet, hvem kjærlighet til død og grav har drevet,

gi mig din kraft, at jeg til gravens muld

maa være dig av hjertet tro og huld!
N. Bjelland.

Tro til døden

En ung engelskmand avla følgende vidnesbyrd paa et møte i Canada: Jeg var med paa Titanics undergang, jeg drev omkring paa sjøen, efter at skibet var sunket og klamret mig til en planke. En bølge førte mig bort til en ulykkeskamerat, som ogsaa klynget sig til en vrakrest. Det var evangelisten John Hurper fra Glasgow.

"Er du frelst?" ropte han til mig.

"Nei", svarte jeg.

"Tro paa den Herre Jesus Kristus, saa skal du bli frelst!"

Der gik en stund, saa drev bølgerne os atter nær op til hinanden. Igjen kom det samme spørsmål til mig: "Er du frelst?"

"Nei, det tør jeg ikke si at jeg er."

Endnu engang lød det til mig: "Tro paa den Herre Jesus Kristus, og du skal bli frelst."

Kort efter sank evangelisten. Men derute paa havet med tusen meter vand under mig kom jeg til at tro. Jeg var den sidste, han fik lov at føre til sin Frelser. Han hadde kun et maal like ind i døden.

Tab eller Vinding?

Nogen selv gode Mennesker talte sammen om de Tab den har som blir en Kristen. En troende Arbeider sad stille og hørte paa. Tilslut sa han: "Ja, det har paret. Den som blir et Guds Barn, mister 'meget'."

De andre saa paa ham med Forundring. Fra det Hold hadde de slet ikke ventet noget Medhold.

"Ja, dere ser paa mig," fortsatte han, "men jeg har ialfald mistet meget ved at bli en Kristen. Først og fremst Brændevinet, saa har jeg mistet de fillede Klæderne, derefter den onde Samvittigheden min og meget andet saadant. Dere har aldeles ret, det er sandelig ikke saa lidet en mister ved at bli et Guds Barn."

"Men det som var mig en Vinding, det har jeg for Kristi Skyld agtet for Tab." (Fil. 3, 7).

* * *

Hvad faar en saa igjen ved at bli en Kristen? Syndernes Forladelse, Fred, en god Samvittighed, Haab om evig Frelse og meget andet.

Church Conditions in Latin America

MARY WORSHIP. No one who knows the religious atmosphere of Latin America could doubt that the central figure in worship is MARY. In speaking to people whether from the most cultured down to the poor shrinking beggar, we find the one who is the object of the deepest veneration is neither the Father nor the Son, but Mary, the mother of God. Mary, as a woman, is more tender hearted than her divine Son and the ear of the Father is more easily obtained through her intercession. She was a virgin before, at, and after the birth of her child at Bethlehem. Moreover by a unique favor of grace she was preserved from the stain of original sin and endowed with sanctifying grace from the moment of her conception. These teachings are religiously inculcated into the young and it is no unusual sight to see an image of the virgin carried through the streets and fervently kissed by the children and adults.

Now Mary is made the central figure of worship and represented as receiving homage from the Father and Son, as well as from the hosts of heaven may be illustrated by a painting which was formerly hung in one of the churches in Caracas, Venezuela. In it she was shown in the act of receiving her crown as "Queen of Heaven" from the hands of the Father and Son, one standing on either side of her and placing the crown on her head. A white dove represents the Holy Spirit as suspended above her, and a group of angels looking on in rapt adoration.

IDOLATRY is inculcated through the worship of images. Not only is the Virgin Mary represented in the churches and chapels, and even along the public streets, by images of different sizes but the saints also claim attention. Many images which are said to have miraculous power are worshipped by the ignorant peasantry as such, rather than for what they represent.

One has well described his feelings in the story of his visit to the shrine of the BLACK CHRIST in Guatemala. One of the most pathetic sights is to witness the departure of the different groups. A group of people will march from the temple steps through the steep ascent at the end, chanting as they go a low mournful plaint. Reaching the top they will all turn around and face the sanctuary and with bowed heads and burdens strapped on their backs, will recite a prayer in unison terminating with the oft repeated Adios, Goodbye. After which they mournfully turn away on their homeward journey.

In a real sense to them they were leaving the Christ behind, never perhaps to see him again. Yes this is the end of the pilgrimage. A long weary march on foot, a short glimpse of a black wooden image, and then an empty aching heart to keep them company on their long journey home and an empty heart for all the days to come.

THE INFERIORITY OF THE PRIESTHOOD. One of the heaviest liabilities of the Roman Church in Latin America is to be found in the appalling lack of even moral decency on the part of an unfortunately large proportion of its ministers. Catholics from the States generally recognize this fact, and refuse to come in contact with the priests.

All this is shameful. But the most tragic part of it is the fact that the church as such has done nothing through its higher authorities to curb the passions of its representatives. No protest has come from the church against the tremendous immorality that exists in the land. It could not protest. Its own skirts are not clean.

This atmosphere of impurity has settled down upon society as a black cloud.

What then is the remedy? I can see nothing better than the building up of a strong evangelical church, going forward with the Word of God, which will increasingly win the confidence of the people and contribute to their spiritual, moral, and intellectual uplift. As citizens of the greatest commonwealth in the world,

ANOTHER GREETING FROM COLOMBIA

The first sight that attracts the visitor as he enters the cities of South America are the beautiful Catholic churches. Built in the centre of the Market Square they make an attractive picture. The people are pre-eminently Catholic and as the church towers in every city so Catholicism dominates the whole life of the country. Through its mediums it has ruled the people for 400 years.

Catholicism has become so inextricably a part of the civilization that the work of winning souls for Christ has proven very difficult. It is hard for a Catholic to become a Christian, for many reasons.

But however indifferent many of the people may be in listening to the Gospel, the Bible like the fragrance of a flower, is able to find its way into many a heart and home, even into the priesthood.

Perhaps you ask why evangelize Catholicism? If 97% of the people are Catholic, haven't they the Gospel? We wish we could say they had. The Catholicism we have in South America is not the Catholicism of the home land. It is said that Reformation never reached South America, and I believe it is a fact. If you have read of conditions before the Reformation, you have a good picture of South America.

Just to give you a glimpse into their teaching, I may mention how Baptism is being performed.

a) The priest blows in the nose to expel the demon;

b) He puts saliva in the eyes and the ears so that it may smell and hear well the divine commands;

c) He puts oil in the form of cross on the breast and back, symbolizing the imparting of the faith;

d) He places salt in the mouth to impart wisdom, etc.

This is just a sample of their many teachings.

Dear friend, will you not share in the Salvation of Colombia's lost and many sinbound souls by interceding for them? The hardness of hearts is tremendous. But you, redeemed one, know the miracle God performed in your heart. Nothing is too hard for God.

In closing, permit me to express my joy and thanks for your many precious letters and prayers. Accept my heartfelt and unbounded gratitude for what you have done for me and His Kingdom here. You can never know how much it means to us — the love and inspiration and cheer it conveys to our hearts. Thank you again and again.

Yours, in Him for whom we wait,
Helen Danielson.

Three Books Necessary

A negro preacher walked into the office of a newspaper in Rockymount, North Carolina, and said: "Misto Edito", they is fortythree of my congregation which subscribe fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' Sadday issue?" "Sit down and write," said the editor.

And this is the notice the minister wrote: "Mount Memorial Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the Gospel, three books are necessary: the Bible, the hymn book, and the pocket book. Come tomorrow and bring all three." —Industrial Banker.

Lost

A church member—He wandered off, expecting to return later. But he has now lost his way. The finder will, please, bring him back to the church and receive a liberal reward in heaven.

the duty is laid upon us as individuals to help our nearest neighbor. Just across the threshold there exists conditions as appalling as any that can be found on other mission fields. Millions of pagan Indians who are our fellow Americans call insistently for long delayed help, and Christians can no longer without shame turn a deaf ear to their cry.

Yours for Colombia's lost,
Helen Danielson.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in July, 1941

FROM THE PRESIDENT'S DESK

June 22 Mr. Raymond Olson was ordained to the Ministry of the Word in his home congregation at Camrose, Alta. The district president, Rev. I. Iversen, officiated, assisted by the pastors A. H. Solheim, K. O. Kandal, and S. J. Rude.

Raymond O. Olson is a graduate of Augsburg College and of Luther Seminary, St. Paul. He is to serve congregations at Claresholm, Gratum, Enchant, and Milo, Alta. He was installed July 6.

* * *

The Reverend Hjalmer Holland, who completed his course at Luther Seminary, St. Paul, a year ago, and who has been serving as pastor at Rose Valley, Sask., during the past year, died July 5 at the city hospital, Saskatoon, after a short illness. The cause of his death was encephalitis. During his brief but effective ministry Rev. Holland had captured the affections, not only of the church members, but of the community. Christian work in this community has been revived and revitalized through his consecrated efforts. May the Lord provide a worthy successor. This is one of the largest rural fields in the district as far as Lutheran population is concerned.

Iver Iversen.

From Weldon, Sask. Rev. Tandberg Celebrates Anniversary

The church at Weldon was filled to capacity on Sunday June 8th when the following twelve young people were confirmed, and together with others partook of the Lord's Supper, Esther Falck, Carrie Goa, Dorothy Hanson, Lloyd Hanson, Carl and Jean Jacobsen, Freda Pederson, Evelyn Sandness, Sybil Sandness, Freda and Fred Torgerson, and Ingrid Wiste.

After the service the ladies served dinner in the church basement in honor of Pastor Tandberg's seventy-fifth birthday. A beautiful three-tiered birthday cake with seventy-five candles centered the main table where the confirmation class, Rev. Tandberg, and his son-in-law and daughter, Mr. and Mrs. Eno of North Battleford were seated. A large number of visitors from the Weldon parish and from neighboring congregations were present.

The afternoon program consisted of choir selections and short addresses by both local people and visitors, including Mrs. Gronlid of Melfort, Einar Haave and Ed Mickelson of Hagen, and Josef Haave of Saskatoon. The speakers all expressed their gratitude and esteem for the aged servant of God who for nearly nineteen years has faithfully broken the Bread of Life in the community.

Presentations were made on behalf of various groups by Mr. Oscar Boe of the Norden congregation, Mrs. C. Simpo of Rose Hill, and Mr. Ole Haave of Weldon.

May God grant unto this His servant a peaceful eventide of life, bless the young with steadfastness of faith, and preserve those who are His in communion with Jesus Christ unto the end.

* * *

Rev. Nelson of Parkside presented several reels of moving pictures at the Weldon Church on June 20th. Of special interest were pictures from last year's Bible Camp at the Christopher Lake.

The Bible Camp has been a tremendous power in nourishing spiritual life, and moulding Christian character among the young people of the circuit. We thank God for zealous and consecrated leadership. —Cor.

Everyone thinks he is wise, and especially fools. The wisest is least certain of his wisdom.

Mrs. Jensine Olsen

On June 26, 1941, the Lutheran congregation at Morrin, Alberta, lost one of its pioneer members when Mrs. Jensine Olsen went home to be with the Lord, whom she loved and served so faithfully in this life. Mrs. Olsen was born at Ofoten, Norway, in 1861. Fifty-six years ago she and her husband moved from Norway to Vergas, Minn., where she lived until after her husband's death. Then she moved with her family to Morrin in the fall of 1911, where she has lived since. She is survived by six sons, George and Chris of Morrin, Emil of Lethbridge, Julius of Calgary, Ingvald of Delia and Alvin of Loughheed, and two daughters Mrs. Roy Hanson of Pelican Rapids, Minn., and Mrs. Roy Skippen of Calgary, twenty-five grandchildren and three great-grandchildren.

Rev. P. Rasmussen of Wayne conducted the funeral service at Morrin Lutheran Church on June 28th. For his text he used Job 5:26 "Thou shalt come to thy grave in a full age, like as a shock of grain cometh in its season."

Besides the many floral wreaths and sprays, friends at Morrin presented \$25.50 to the Canadian Lutheran Bible Institute, and \$9.00 to the Old People's Home at Bawlf in memory of Mrs. Olsen. The Olsen family also sent \$10.00 to the Old People's Home in memory of their dear mother. After the funeral the family and Rev. Rasmussen were gathered in the home.

Mrs. Olsen has been one of the most faithful supporters and workers in the Lutheran Church at Morrin. She helped organize the Lutheran Ladies Aid in this congregation many years ago and has been a most active worker ever since. She was a Christian not only in word but in deed. Her fine family bears witness of the faithful work of a Christian mother. God grant us many such mothers!

—Archie Morck,
Morrin, Alta.

"BE THOU THERE TILL I BRING THEE WORD."

Matt. 2:13.

EDITOR'S NOTE: The following interesting letter was received from Rev. C. L. Jothan, an uncle of the writer, in April. Lack of space has prevented us from publishing it earlier.

32 Bokawken Road, Mountain Province, Baguio, P. I.

March 18, 1941.

Dear Uncle Carl and family,

Thank you so much for your letter. It was so good to hear from you and to know that you're all well. Just noticed that your letter was written on the 28th of December, so no doubt you're wondering why you haven't heard. I don't remember just when I got it, but I think it was some time in February. It may have been delayed for censorship.

No doubt by now you've heard that we didn't stay in China but that we were sent to the Philippine Islands to study the language. It was a disappointment to all of us at first, but now we can see perhaps a little of the reason why.

Passing through Shanghai and Hong Kong on our way out, the phrase "millions without Christ," was no longer something we had just heard, but it became a real picture in our minds and hearts. The streets were filled with people, many of whom were refugees who ate, slept and lived on the sidewalks where ever they could find a spot to call their own. Thousands, even of these, since we passed through there, have died during the winter months without Christ.

When we arrived in Manila, we were advised by the Presbyterian and Methodist Boards as well as by Gary Lane, former missionary to

China, to find some place in Baguio where we could study. The temperature in Manila in the shade, the day we arrived was 90; not very conducive to study. Baguio is about 5 hours ride from Manila and is 5000 feet above sea level with an average temperature of 65 degrees. It's an ideal spot "Little America," and we're surrounded by mountains and tall pines.

We're renting two houses, so the group is divided, but we have our evening meals together and devotions after that. Coming out here together as we have, and sharing the same experiences, has drawn us very close to one another and we certainly feel like a large family. It has given us a little taste of what it will be like when all Christians shall be together with Christ.

When we first came here, we were able to get a Swedish Covenant Missionary, Miss Esther Nordlund, to help us with the Chinese. She has been living with us since then. We were also able to get the help of a young Chinese girl who is an excellent teacher. After a few weeks, material came from the Language School at Peiping and you can imagine how much joy that gave us. Up till that time, we hadn't had anything definite to study from. After Christmas, Miss Chou, another Chinese girl, joined our faculty and all of our teachers are Christians which has meant much to us. Miss Schie comes from a wealthy home, but has given up everything for Christ. Her testimony has been an inspiration to us.

A few weeks ago; Mrs. Hayes, whose husband is in charge of the Language School in Peiping, came here and organized a Language School in Baguio. So many of the missionaries studying in Peiping are married and have children. Because of the increasing tension there, it was deemed advisable that they come to Baguio so that at the present we have over 50 students at our school, and more are coming. Chinese was interesting before, but with the new students and a real school, it has increased in interest, 100%. Most of the students are fine spiritually, representing many denominations, and I wonder if God doesn't have a purpose in sending them to the Philippines?

Baguio has a population of over 24,000. There are about 6-7 churches represented, although there are many more denominations because of the many missionaries.

We're here to study the language, but no matter where we are, as Christians there always seems to be plenty of opportunities for witnessing and we've certainly found it true here. Some of our group are teaching S.S. classes, Judy had her first class in one of the near-by barrios last Sun. teaching out in the open, some are dealing with the Scouts, some are helping out in the choir and others are with the Christian Endeavor, an organization something like our Young Peoples. One of the boys has been especially interested in some of the High School Boys and they have been just as much interested in what he has to offer them. Two of them, both Catholics, have been reading the New Testament, but when their folks found it out, the books were taken away and one of the boys had his burned in front of him. The Catholic Church predominates but that's the influence it has been showing around here.

The people are very much interested in anything printed and the Russelites have been taking advantage of that opportunity. A couple months ago we had a week of outdoor Park meetings at which we gave out either 500 or 1000 tracts, I don't remember which, but could have used many more as we had as many as 500 listening just one afternoon.

The church we're attending, has

been more or less modern, but just before the park meetings, Rev. Sebido began to realize that there was more to God's word than he had realized and since then has been out and out for Christ. We've certainly rejoiced in that because he's the one who will be able to reach his own people. We're finding that working with the Filipino is entirely different than working with Americans, and we're still uncertain as to how to meet them on their own ground. When we first came, Mr. Incarnation seemed to be the only person in the congregation who really knew the Lord in its full meaning and I wish you could hear him pray. His heart is so burdened for his own people and he's been doing much personal work in the barrios located in the mountains. As we listen to him pray and then to our Chinese teachers, we're doubly thankful for all those who have been faithful in telling others about Christ.

The Philippines is certainly a beautiful place. Perhaps the most interesting place in Baguio is the open market where the Igorots come daily to buy and sell their vegetables, fruits and woven articles, as well as carved wooden articles. Walking or riding along any road leading out of Baguio, we pass men and women frequently carrying their large baskets or bundles perched on their heads or in a basket which is hung around their foreheads. The women do most of the carrying. They wear brightly colored, once-upon-a-time clean skirts and any kind of a blouse. The skirt is just wrapped around their hips and tied with a band. Very few, if any, wear shoes and their hair is long, matted and unkempt. The men wear only a "Gee" string or loin cloth and add a shirt when they come to town. The women also have a monopoly on the smoking, preferring cigars and cigarettes. If they have babies, they're strapped to their backs, Japanese style.

Judy and I had a very interesting trip during the Christmas holidays. Took a 400 mile trip through the mountains with some other missionaries here on vacation, who offered to take us along. We visited a mission in Kiangen, saw the famous rice terraces, which were just beautiful as the sun played on the water, visited Bontoc (spent New Years Eve there by accident) and of course had the privilege of all the scenery along the way. We reached Kiangen just in time for a feast to be given by one of the tribes in honor of their first Ifagao boy to pass the Bar. A friend of Mr. Freis was related to the boy and took us over there.

(Concluded in next issue.)

HYRDEN ORDER BLANK

(Clip out and mail to Mr. Josef Haave, Luther Seminary, Saskatoon, Sask.)

Date

Dear Mr. Haave:-

Enclosed please find \$..... in payment of my own (new, old) subscription for years.

(Name)

(Address)

The above stated amount also covers a gift subscription for years to:

M (Name)

(Address)

P. S.—We shall be pleased to send, at no extra cost to you, a neat greeting card to the beneficiary of your gift subscription, stating who is responsible for the present. If you wish us to do so, check here

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

Paper Given at Wetaskiwin Convention

Our motto is "Broadcasting Good Seed," Luke 8:5. We are now to discuss "Reaching also the Unchurched," taking our text from Acts. 10: 34-43.

We have Peter's sermon preached to Cornelius and his friends, at the first meeting held to bring the Gospel to the Gentiles.

Before we speak about this sermon, let us think of what had gone on before the meeting. There had been a wonderful preparation for it, and it had been directed by God. As told before in this chapter, Cornelius and Peter had both been praying; each one unaware of the other, but God knew.

Cornelius — the Gentile — was devout, feared God, gave alms, and prayed always. Although as yet not a Christian he had made religion his business. He was praying about the ninth hour. That is about three o'clock in the afternoon — just when we know everybody is busy with work. Have we such army officers today? Have we such church-people today? Have we such Christian Mothers today? I'm sure we feel we come short. I know I do.

Peter, over in Joppa, was also praying. He was praying at the sixth hour, about noon. No doubt he prayed morning and night; and now also in the middle of day. Let us learn from these men that prayer is the first requisite for broadcasting good seed and winning souls (first and foremost our own soul) for Christ.

Now God heard these men's prayers and answered them by making known through visions what He wanted them to do. The men listen, make sure they get a clear understanding of what God's orders are to them, and then they act. They obeyed orders immediately. How often when we hear God's voice we neglect to obey, and so we accomplish nothing for Christ. Prayer, assurance, faith and obedience, under God's direction brought about this meeting. Let us further note that when these men met, and Cornelius fell down before Peter to worship him, Peter quickly says, "I also am a man". He refuses to let Cornelius think he is anything more. We should always be ready to give God the glory, remembering that we are only His weak instruments.

Comparing visions, Peter knew that now Jew and Gentile were put on the same level, which makes it clear that the Gospel is also for the Gentiles. They may be admitted to the church too. "God is no respecter of persons." God does not look at our nationality, our parentage, our churchmembership or any outward thing, but at our hearts; and judges us by our hearts.

Then Peter says: "That word I say Ye know." I believe Peter was glad to know that Cornelius read this Word of God, and had heard of Jesus too, so he can now build on that. There is wisdom and tact in finding what the unchurched have knowledge of, and what they are interested in, and then build on that to win souls if possible. In a recent issue of the Lutheran Herald there was a story entitled, "The Light," which told of how a mother led her daughter-in-law to Christ by appealing to her musical talents and interests. It happened that the young woman became hurt in a car accident and was thus put on the sick bed. Although she had never wanted to listen to the old mother reading the Bible before, she now wanted her to do so. The mother, who knew she loved music and had played the piano much, began to read the psalms, to her. After a while the mother said: "If I were you, I'd write music to these."

The reply came: "Give me a pencil and paper." She was happily busy many a day from now on, and set the Psalms to music. After a while these were played and sung over the radio. God's word, the good seed,

had been planted in the young woman's heart, and then again in numerous others as her work was broadcast over radio.

Peter had tact and wisdom in building on what these Gentiles knew. He emphasized that Jesus was anointed by God with the Holy Ghost and that that accounted for all the good He could do. All this they knew, but lest they might think it just a report, and doubt the truth of it, Peter goes on and attests it, saying, "We are witnesses of all He did." The apostles had actually seen Jesus after the resurrection, as He had showed Himself to them, the witnesses—not to everybody. Moreover, He had commanded them to preach Christ as Peter now is doing. He lets them know that this is all God's work, and concludes by urging faith in Jesus. Cornelius' alms-giving and prayers were very well, but one thing he lacked — he must believe in Christ.

In all we do, at home or away from home, we are planting some kind of seed. May our daily lives, our work in the Ladies Aid, Sunday School, L.D.R., Y.P.L.L., visiting the sick, the literature we pass to others to read — any number of things we may do — may it be of such a nature that we plant some good seed to bear fruit for Christ.

— Mrs. Hall, Rosebush.

A Woman in a Garden

by Grace Noll Crowell

I watched her there beneath the country skies,
Kneeling beside a gardenbed, her eyes
Intent upon her digging, the moist soil
Thick upon hands accustomed to hard toil.
The daily burden of living must have been
Heavy upon her, for she was so thin
And stooped. I paused along the bordered walk.
Wishing that she would stop her work and talk
A little while; and then, as if she knew
My thoughts, she lifted, strangely, eyes as blue
As a gentian flower. She smiled and brushed away.
A wisp of hair that straggled thin and gray
Across her face, she wiped her moistened brow:
"It is a good time for planting now. After the rain the seeds take easy root.
I like to watch each tender little shoot
Spring from the ground. It seems as if a hand
Is underneath, pushing them up; but land!
Of course there is—God's hand. I like remembering.
That I am working with Him. I have found
So much strength and comfort in the ground,
It is so friendly, seems to me 'twill be
The very nicest place at last for me. I am acquainted with it." As she turned
To touch the good earth again, I yearned
With all my being for the things she had:
Earth at her finger tips to make her glad,
Wide quiet spaces, trees and wind and wings,
Her intimacy with elemental things.

Quotations on Charities

"Delinquents and criminals are home grown."

J. Edgar Hoover.

"Train up children without religion and you will produce a race of clever devils."

Duke Of Wellington.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"But all these things will they do unto you for my name's sake, because they know not Him that sent Me." (John 15:21).

The most trying persecutions in the life of a follower of Christ come from those who profess to be His own. To be ridiculed by those who are openly and boldly unbelievers is not unexpected.

But when from one who calls himself a Christian there is ridicule instead of prayer — scorn instead of fellowship — slander instead of appreciation — animosity instead of brotherhood — hatred instead of love — then is the persecution terrible because it is so out of place.

Such persecution is for the follower of Christ an occasion for humbly searching his own heart and life. Is he living in fellowship with Christ through daily repentance? Is he being persecuted for the sake of the name of Christ, or because of silly and offensive ideas and practices he stubbornly adheres to?

But to the persecutor Christ gives a plain warning: By his actions he who scorns, slanders, or hates another person reveals that he does not know the Father. There is only one way to know the Father. That way is Christ. He is the only way of access. One who has seen Christ has seen the Father.

Hence one who does not know the Father does not really know the way to Him. And one who does not know Christ is not in truth a Christian.

But by God's grace the way is open for such a person. It is the way of receiving God's free gift in humble penitence and faith. Like Saul of Tarsus, persecutors can become radiant witnesses of God's saving grace in Christ.

The True Way to Become a Christian

The true way to become a Christian is this, that a man does first acknowledge himself, by the law, to be a sinner, and that it is impossible for him to do any good work. For the law says, "You are an evil tree, and therefore all that you say, speak, or do, is against God" (Matt. 7:17). You cannot therefore deserve grace by your works; which, if you go about to do, you double your offense; for, since you are an evil tree, you cannot but bring forth evil fruits, that is to say, sins. "For whatsoever is not of faith is sin" (Rom. 14: 23). Wherefore, he that would deserve grace by works going before faith, goes about to please God with sins, which is nothing else but to heap sin upon sin, to mock God, and to provoke His wrath... The first step, then, in becoming a Christian, is repentance, and the knowledge of ourselves.

A man must be taught by the law to know himself, that he may learn to say with the prophet: "All have sinned, and come short of the glory of God." "There is not one righteous, no, not one: not one that understandeth, not one that seeketh after God; all have gone astray." Also, "Against thee only have I sinned" (Ps. 51:5).

When a man is humbled by the law, and brought to the knowledge of himself, then follows true repentance, and he sees himself to be so great a sinner, that he can find no means how he may be delivered from his sin by his own strength, works, or merits. Then he perceives what Paul means when he says that "man is the servant and bondsman of sin"; also "God hath shut up all under sin"; and that the whole world is guilty before God (Rom. 7:14, 3:19).

Now he begins to grieve, and say in this way: "Who then can give help?" For he, being thus terrified with the law, utterly despairs of his own strength; he looks about and sighs for the help of a mediator and savior. Here then comes in good time the healthful words of the Gospel, "Son, thy sins are forgiven thee" (Matt. 9:2). Believe in Christ Jesus crucified for your sins. If you feel your sins and the burden thereof,

look not unto them in yourself, but remember that they are translated and laid upon Christ, whose stripes have made you whole (Is. 53:1-5).

This is the beginning of salvation. By this means we are delivered from sin; justified, and made heirs of everlasting life; not for our own works and merit, but for our faith, whereby we lay hold upon Christ...

Christ, according to His true definition, is no lawgiver, but a forgiver of sins, and a Savior. This is grasped by faith, and undoubtedly believed, that He wrought works and merits before and after grace abundantly. For He might have satisfied for all the sins of the world by only one drop of His blood; but now He has shed it plentifully, and has satisfied abundantly. "By His own blood hath He entered into the Holy place once for all, and obtained eternal redemption." "And we are justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a reconciliation unto us, through faith in His blood." Wherefore, it is a great matter to lay hold upon Christ, by faith, bearing the sins of the world. This faith alone is counted for righteousness.

We, therefore, do make this definition of a Christian, that a Christian is not he who has no sin, but he to whom God imputeth not his sin, through faith in Christ. This doctrine brings great consolation to poor, afflicted consciences, in serious and inward terrors.

...A Christian is free from all laws, and is not subject unto any creature, either within or without: in that he is a Christian, and not in that he is a man or a woman, that is to say, in that he has his conscience adorned and beautified with this faith, with this great and unspeakable treasure, or, as Paul says, "this unspeakable gift" which cannot be magnified and praised enough, for it makes us the children and heirs of God. By this means a Christian is greater than the whole world. For he hath such a gift, such a treasure in his heart, that, although it seems to be but little, yet, notwithstanding the smallness thereof, it is greater than heaven and earth, because Christ, who is this gift, is greater.

—Martin Luther.

Youth Convention News

The Saskatoon Circuit Y.P.L.L. met in convention at Spring Creek church June 12—15th. "Conquerors with Christ" was the theme. Our District Y.P.L.L. President, Pastor Vinge, brought us four stirring messages on the theme. Gladys Frostad of Outlook, Gordon Nelson of Viscount, Harold Dalen of Valley Park, and Josef Haave each discussed phases of the topic. The Sunday morning service was a continuance of the theme by Pastor Hjortas in Norwegian and Pastor Lokensgaard in English. At the Massed Choir concert in the afternoon Mr. P. Frostad concluded the discussion of the topic. These officers were elected: Pres., Harold Dalen; Vice Pres., Gordon Nelson; Cor. Sec., Myrtle Engelstad of Saskatoon; Rec. Sec., Avis Haug of Ardath; Treas., Burton Berg of Outlook. Board of Directors, Gordon Haug, Karsten Morken, Noreen Erickson, Ellen Nelson, and Marion Hendricks.

On Saturday afternoon the Circuit L.D.R. met in Convention also. Four out of the six societies in the circuit were represented by delegates. These officers were elected: Pres., Mrs. G. O. Evenson of Outlook; Vice Pres., Sara Iversen of Saskatoon (710 Albert Ave.); Sec. Treas., Christine Lehne of Wingello. Saturday evening the L.D.R. gave an inspiring program based on the theme "To lose is to find."

We thank God for the fellowship He permits us to have in our Luther Leagues, and express our thanks to Spring Creek folks for their hospitality.

—Josef B. Haave, Reporter.